place to new heavens aid new earths, according to the universal aid inva-\able la.v which has doomed every tangible form to destruction. In the words of the Svetasvatara Upaiishad, *t(Rudya (God} creates all worlds, regulates all worlds by His Powers, preserves them and rolls them up at the enl,"* The Old Testa nent of the Bible echoes the same truth whea it declares—*ct* Thou Lord, in the beginning, hast la'd the foundations of the earth aid the heavens are the work of Thine ha ids. They shall perish, but Thou renames!; aid they all shall wa^c old a3 doth a garment; aid as a vesture shall thou fold them up aid they shall be chaiged; but Thou a:t the sane aid Thine years shall not fall." No wonder, therefore, that all the living creatures on a placet like oars fall under the sane la.v of dissolution. WoJ.ld it not be a direct infringement of the universal law if our hurnai forms were not to perish like everything else ? Reason, at least assures us that it is unreasonable to expect tha- maikind should be ai exception to the universal law. Bat even Reason ha'i far more to say about it thai this. We even know now that the death of species of vegetables

aid alimals has been invadably followed by the appearance
of other species more suitable to the needs of the occupants
of this plaiet and better suited to its altering conditions.
Geology tells us how necessary was the death of whole races
of creatures before their superior successors could be born
or flourish. The survival of the fittest is one of the chief
features in God's evolution.

In other words, our bodies, in short, are only part aid
parcel of that great surrounding visible universe, which, not-
withstanding its majestic constancy and endurance, never
continues in one stay, but is ever adva
icing from stage to
stage aid finally to dissolution. According to the Rishis,
death is but a passage into the world of larger light and
sweeter symphony, the peering through, as it were, the invisible
veil into the realities of the life eternal,
engendering as it does